

## Contributions

### DIVINE HEALING

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In EVANGELIST No. 2 current volume, Eld. P. J. Brown gives us another instalment of his views of the subject of Divine Healing. We had several of these a few years ago and if life is spared our brother we may expect some more in the future, as that particular Bible doctrine seems to be very distasteful to him. Just why a doctrine so helpful to both body and soul should be so very repugnant to him is difficult to understand, unless perchance he views it from the standpoint of the fanaticism it has occasioned from time to time in the history of the world, rather than from the standpoint of revealed truth in the word of God.

Ingersoll had very little to say against that which was really good and true, or Christlike, but he found a prolific field for adverse criticism in the so-called Christianity that is popular in the world and thus it is, every assailant of anything that is good and true must assail it from the standpoint of its perversion.

To assail the doctrine of Divine Healing as a present day truth is to assail the truthfulness of the Bible itself, but if viewed from the standpoint of Dr. Dowie, or even many other professed healers, there is, of course larger room for criticism, yea even occasion for positive protest.

I am frank to confess that there was a time when I was favorably impressed with Dr. Dowie, because of the forcible way in which he condemned many of the popular sins, both in and out of the church and also because of the forcible way in which he presented some truth, but careful scrutiny of his methods and interpretation, or rather his miss-interpretation of scripture together with his presumptuous claims of establishing the true Zion of God, prove him to be one of the anti-Christ's fortold in Apostolic writings.

Divine Healing is a "fad" backed up by the false claims that all diseases are the direct work of Satan, and all doctors the servants of Satan, because of the fact of being doctors, is pernicious enough to sour good people against the true doctrine of Divine Healing.

According to Dowie all diseases are the direct work of Satan, all medicines are the concoctions of Satan, all doctors are servants of Satan and then these Satanic doctors take these Satanic drugs to cure the diseases that Satan has brought upon the people, or in other words the servants of Satan try to destroy the works of Satan and in some cases succeed, because some diseases actually yield to treatment. Jesus once came in contract with this kind of teaching and He then declared that, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand, and if Satan cast out Satan he is divided against himself; and how

shall then his kingdom stand?" Matt. xii, 25, 26. Such doctrine is enough to make angels laugh and devils weep because their kingdom has fallen, through internal strife. Oh! that it were true.

But all these perversions do not destroy the Bible promises of Divine Healing, that is an atonement blessing as foretold by the prophet Isaiah, and re-affirmed and reiterated by the Lord Jesus Christ himself. Let us look at the word for a moment.

"Surely he has borne our griefs and carried our sorrow." Isaiah liii, 4. Luther translates this passage "Er truge unsere kranheiten und schmeizren." Literally, He bore our sicknesses and pains, not only the sicknesses and the pains of a few that lived in Christ's day, but sicknesses and pains as long as the efficacy of the atonement lasts. The prophet made no distinction in the duration of the efficacy of the atonement between sickness and sin.

Jesus himself affirmed the prophecy of Isaiah on this point in Matt. viii, 16, 17 thus: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick, that it might be fulfilled which was spoken by Esaias, the prophet, saying Himself took our infirmities and bore our sickness." It would be manifestly unfair if this part of the atonement only applied to those that lived during the Apostolic age. Even if there were no other scripture to bear out the truth, reason itself would dictate that any one atonement blessing was co equal with every other, but Jesus did not leave the matter to reason alone, He definitely affirms that physical healing is to be perpetuated as long as the pardon of sin. Listen to Him.

"He that beliveth and is baptized shall be saved, but he that believeth not shall be damned."

"And these signs shall follow them that believe. In my name shall they cast out devils, they shall speak with tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them, they shall lay hands on the sick and they shall recover." Mark xvi, 16, 17, 18.

These are the Master's own words and to question their truthfulness is to question the veracity of the Lord from heaven. The promise of healing is to them that believe in this age as well as those that believed in the Apostolic age. Whether we are able or willing to appropriate it is quite a different question. The same thing is true of sbriritual attainments, some can, or at least do absorb very much more of the real Christ-life than others, but the promise is equal to all.

Long after the death of Christ the apostle James addressing himself to the twelve tribes scattered abroad, reaffirmed the promise of healing and gave in detail how to proceed in the matter as applying to the sick, and to the elders, and the essential conditions. James 5: 13-16.

Added to prophecy, example and promise

in the Word there are the testimonies of thousands of living souls to-day who are conscious of the Divine touch in their physical being, with some of which I am personally acquainted. In a few instances I have myself officiated where deliverance and victory came.

What people experience in their own being they *know*, notwithstanding the unbelief of other good people, so the fact that Brother Brown does not accept the doctrine of divine healing, or the further that some dictionary maker does not accept it, does not destroy one iota of the Word nor the experience of a single soul that has been healed.

True: people will not live forever in this life even if they do receive divine healing for a time. It is appointed unto all men once to die. What we have in this life of divine blessing we have simply in *earnest* or foretaste by faith. We have holiness by faith, but not in very fact in our own being now. We have an "earnest" of the Spirit now, but not in the fulness that we shall have, so we may have an *earnest* or *foretaste* of the perfect health of the world to come, but its undying perfection cannot be attained while envired with corruptible bodies. When we can say with Paul, "For me to live is Christ," when every *law* and *impulse* of our lives is Christ, then we will also know how to appropriate the life of Christ to our spiritual and physical well-being; on this point many of us have much to learn yet, and the writer a little more than many others.

### THE NEEDS OF THE COLLEGE

C. ORVILLE WITTER

To speak of all our needs would take a great deal of time and space. We need many things but there are some things we need more than others.

We are carrying besides the Divinity and Classical courses a Scientific and a Normal course. For these courses we need laboratories, and laboratories cost money. I know this talk of money strikes the tender point of some but if the Brethren church is to have a college the brethren must expect to support it. There is no reason why the endowment pledges should not be raised to \$25,000 the coming year. The prospect for the college is excellent if our own people will do their part. Ohio is patronizing the institution liberally.

One or two thousand dollars put into our laboratories and library now will be worth more than ten thousand ten years from now. This is true from a business standpoint as I believe I can show. About eighty per cent. of our students are in the Scientific and Normal courses. They all pay tuition. Those in the Divinity courses do not.

If we can equip our laboratories, we can give a course in Science equal to any similar institution in the state and will draw a larger attendance of those who pay tuition because they expect to use their education for profit as well as usefulness.

There are many men in the brotherhood who could give from ten to one hundred dol-